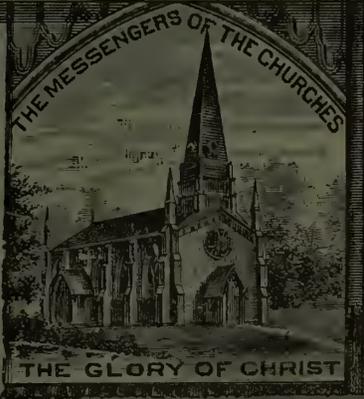




# HERALD OF MISSION DEWS

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No. 3.

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March,

1895.

## OUR VIEWS OF MISSION WORK.

### THE EARTH FILLED WITH GOD'S GLORY.

*Rev. J. A. Black, Wyman, Ia.*

That was a remarkable declaration which God made to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord." The spies, with two distinguished exceptions, who had been sent to explore the land of Canaan, had just returned with a very discouraging report. While admitting the fertility of the soil and exhibiting specimens of its marvelous productiveness, they gave a gloomy representation of the grave difficulties that would have to be encountered before the country could be subdued and possessed. In their eyes its cities were impregnable strongholds, walled up to the very heavens, and the inhabitants appeared to them as men of prodigious stature and strength, with whom it would be folly to engage in battle. On hearing these statements, the whole nation were terror-stricken, and, like children, gave vent to their feelings in tears and bitter complaints. Utterly despairing of ever being able to drive out such formidable enemies from their inheritance, they began to talk about choosing some one as a captain to lead them back again to Egypt. God's anger was kindled against them. They had, with a perversity almost incredible, questioned His ability to

put them in possession of the land to which He had been steadily leading them forward. He therefore proposed to destroy the whole nation by a single stroke, but at the intercession of Moses He pardoned their unbelief and rebellion, yet He declared that none of that generation who had provoked Him should enter the inheritance which He had sworn to their fathers to give them. They had despised the good land, and they shall not enjoy it. They had distrusted His promise, and the blessing shall not be theirs. They had said that Israel was not able to conquer the land, but God declares He will conquer all the earth. Notwithstanding their disobedience and their opposition, He did conquer the land of Canaan. Men complain that the attempt of the Church to convert the heathen world is a failure, and yet converts in Foreign Mission fields cost less and are more numerous, in proportion to the means employed, than at home. Doubt this promise, and all incentive to work for the reformation of society and the conversion of the world to God is destroyed.

Who is He that says, "As truly as I live all the earth shall be filled with the glory of the Lord"? Not a mere man; not a mighty potentate who sways the scepter over a limited portion of this earth's sur-

face and rules a few millions of his fellow creatures; not an angel who excels in strength; but God, the Almighty, the Lord of armies, who controls all the forces and all the agencies of universal nature—who is infinite in wisdom, in power, in goodness and in truth. He it is who declares that the earth shall be filled with the glory of the Lord. Because He could swear by no greater, He swears by Himself, by His own existence and the certainty of the accomplishment of His purpose. So surely as He lives, so surely shall His word be fulfilled. "He is not man that He should lie, nor the son of man that He should repent." Every promise that He has made is guaranteed as well by His natural attributes of wisdom, power and sufficiency as by His perfect moral rectitude.

Unbelievers may deride every attempt to convert the world and fill it with the glory of the Lord; and even believers, while viewing things through the medium of sense, may discover what appears to them insurmountable difficulties in the way—"the people will not believe nor hearken to our voice; the prejudices of men here in our very midst are almost insuperable, and if we go abroad the state of things is still worse. How can we hope ever to lift up into the high plane of Christian living the besotted millions of Africa, India, China or Japan?" But all this is only a repetition of the objections of the unbelieving Israelites, "The people be strong that dwell in the land, and the cities are great and walled up to heaven; moreover, we saw the children of Anak there." If we only believe, such fears will vanish and all such difficulties disappear. All things are possible to him that be-

lieveth. The faith that takes hold of God's arm becomes a partaker of His omnipotence. He must cease to be true—yea, cease to exist—if He does not fill the earth with His glory.

Everything in the universe is made subservient to the accomplishment of this purpose. The world itself was created for the Son of God, not only as a place for Him to live upon for a time when He became flesh, but as a stage on which to display the Divine glory. By a decree whose antiquity reaches back into the remoteness of a past eternity, the heathen was given Him for His inheritance and the uttermost parts of the earth for His possession. Yea, for His sake every rank and order of being in all the regions of God's universe, within and beyond the range of mortal vision, were called into existence. "By Him," says Paul, "were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers—all things were created by Him and for Him." But providence, as well as creation, is made subservient to the same great end of filling the earth with the glory of the Lord. We are expressly told that it is the purpose of God "in the dispensation of the fulness of times to gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him." The incarnation, life, death, resurrection, ascension and exaltation of the blessed Redeemer, each and all, contemplate the subjugation of a rebel world to the sovereign sway of its rightful Lord and Ruler. He came to earth to "destroy the works of the devil," and when He ascended on high "He led captive captivity, and received gifts for men—yea, for

the rebellious also—that the Lord God might dwell in the midst of them.”

It is true that the glory of the Lord is as yet far from being co-extensive with the world; but much of the progress that we see around us is tending in this direction. The general diffusion of knowledge, the increasing attention given to education, the marvelous rapidity with which man is recovering his lost dominion over nature, the efforts that are being put forth to reach and reclaim the outcast and vicious classes, the yearning of the hearts of Christians for the recovery of the Church's lost unity, and many other features of our age, seem to indicate that God is preparing the earth and its inhabitants for that period when it shall be filled with His glory as the waters cover the sea. A vast portion of the world is, indeed, still in heathenish darkness; but even here there has been progress made. Countries long closed against the entrance of the word of life are now in the providence of God thrown open and ready to receive it. In every quarter of the globe missionaries of the cross are proclaiming the story of redeeming love to the perishing millions of our race; and in more than one island of the ocean, that half a century ago was darkened by deeds of cruelty and blood, the painted savage has thrown away his war club, and clothed and in his right mind is sitting as an humble learner at the feet of Jesus. Rude, formless tongues, destitute of all elevating ideas, have been reduced to shape and rendered capable of conveying spiritual truth. The Bible, in whole or part, has been translated into 386 languages—or, more exactly, into 324 languages and 62 dialects. A recent German writer, an authority in religious statistics,

says: “Counting that the 1,440,000,000 people on the globe speak some 3,000 languages, it might appear that as yet only about one-eighth of the world have access to the Gospel. But there are some isolated tongues that are spoken only by a few hundreds or thousands. Whereas, there are others, such as the English and the Mandarin Chinese, that are the means of communication for from 100,000,000 to 200,000,000 souls. The Bible has been translated into 187 of these leading languages, which are spoken by 600,000,000. Adding these figures to those of the minor tongues, it is a fair estimate that the Bible is now accessible to fully 1,000,000,000—that is, to fully two-thirds of mankind. These facts speak volumes, and show how rapidly the Gospel is spreading over the earth.”

It may be, as has been claimed, that the natural increase of population in the heathen world is far in excess of the number of conversions annually effected by the labors of self-denying missionaries. But prejudices are being overcome and superstitions undermined in many lands in which they have not yet fallen; Christian ideas and Christian civilization are penetrating everywhere, and preparing the way for a more rapid and marvelous progress of the Gospel than the world has yet witnessed, when “the earth shall be made to bring forth in one day,” and “a nation shall be born at once.” What an encouragement steadfastly to persevere in Mission work, whether at home or abroad! The results may not at once appear, but the labor shall not prove in vain. He “who worketh all things after the counsel of His own will,” will in due time crown with success. “As truly as I live, all the earth shall be filled with the glory of the Lord.”

## ITEMS OF MISSIONARY INTELLIGENCE.

## ABROAD.

MERSINE, ASIA MINOR.—The following letter from Dr. Metheny, written two months ago, shows very conclusively that one of the most formidable obstacles in the way of missionary operations in the Turkish Empire is the maladministration or, rather, official imbecility of those who should be its advocates and protectors:

Affairs are worse and worse every day. Hampered in every way and on all sides, we can only plead the promises and await Divine interposition. Our work through native agencies is well nigh reduced to a minimum, and all the Mission work now done is in our domiciles. I use the word domicile in a treaty sense. The authorities having destroyed all our outside schools, have bent their energies toward the last ditch. Last week, Rev. J. C. Martin, of the American Board, residing at Hadjin, in the interior, came to Mersine. He had come to Adana on a visit, and on entering the Mission premises there a guard was placed around the house, to prevent intercourse with the native brethren. The muleteers who brought him were arrested, and the inn-keeper was fined for having given them shelter. Being a British subject, he called on the Waly, or Governor, who then removed the guard on finding whom he had to deal with. He, while talking with Mr. Martin, said: "I hear you are going to Mersine. Please say to Dr. Metheny that unless he gives up the four girls" (whose names he had read out of a book to Mr. Martin) "I will come down and with a military force break open his house and take them out." Then

he asked Mr. Martin to come again before he should go to Mersine. On his doing so he repeated the message to me.

We immediately reported him to Beirut, through our Consul. The Consul thence sought instructions from the United States Minister at Constantinople, and received a telegraphic reply promising to have instructions sent restraining the Governor from the execution of his threat, but ordered the girls, "if Turkish subjects, to be delivered up to the proper authorities." Mr. Martin had forgotten the names. If they mean the three about whom the trouble was made before, they are every one of full age according to law. Like his first instructions last spring, he sent them in an open telegram, contrary to all official usage. Without knowing what girls, unless he was in collusion with the Turks, he had no right to order their delivery till after inquiry had been made. If he knew them to be the girls about whom he wrote before, he got his information from the Turks. The Governor gave as a reason for his demands that they would not allow Moslems to be in Christian schools. These girls are not only of age, but Christians. The two that are here were baptized and are members of the Church. Their parents were Ansairiyeh, and of their free will put them in our school. Should they be taken out there is a large money claim against them which ought first to be satisfied. Moreover, the Governor makes our Mersine Mission domicile and school an exception. The French have Moslems in their school across the street from us, and also in Adana.

For over thirty years there have been Moslem children in our schools all the time, and latterly (till within six years) many hundreds of them here, in Latakia, and the mountains. Then, too, the Beirut schools have Moslems, and many are in the Mission schools in Egypt. We are sure this order is exceptional, only applying to Mersine. Why single us out for an attack? Then, too, *they* only ask Moslem girls—the *United States Minister* does not confine himself to sects, but says to “deliver up Turkish subjects to the proper authorities on their demand.” Accordingly the Turk has now only to read this instruction to find he may demand any and every Turkish subject, Moslem or Christian. This is, after all, the real intent and purpose to close our work altogether. We wrote fully to the United States Consul, and Mr. Dodds went by last steamer to confer and lay the matter before him in all its aspects. Many complaints are now being made against the United States Minister. He does not represent our interests. Having allowed his daughter to accept a decoration from the Sultan, we are afraid that he looks at our work through Moslem glasses.

He did not secure redress for the recent violation of domicile at Adana. We have strongly remonstrated against his discriminating action in singling out our school. The word Moslem does not occur in the school law. Our schools being official and regular, we might render ourselves liable to legal process if we were to reject Moslems on account of their religion.

Moreover, the United States Minister allows the Turkish Government to discriminate against us as compared with Eng-

land, who framed the treaties, knows their interpretation, and has given official decisions. One of these is, “No British school having complied with the law may be disturbed.” Another is, as I have already written you, “No British school may be closed for any reason whatever without the knowledge and consent of the British Embassy.” Now *we* have had over *forty* schools closed, and the United States Minister heeds not. Have we not all the treaty privileges of others? All the United States Minister need say is, “I do not approve of the closing of such a school.” That would end the trouble at once. On account of the barbarous character of Moslems and the Turkish Government, there are special clauses in the treaties of the powers, restricting the Turkish Government. They cannot be trusted to deal with our persons, nor our houses, nor large claims, except under guarded restrictions.

This logic ought to be carried out in its every sequence affecting our personal rights. The Turk, forsooth, because in the international postal union allowed to transmit our mails, takes the same liberty with our letters, papers and books as France. As extritorial rights are claimed and enforced because of the uncivilization of Turkey, so they should not be allowed to put a censorship on any foreigner’s post—letters, papers or books. This very day an Englishman’s letter containing accounts and a large money order was opened by the Mersine postal authorities, and read and examined. Our newspapers were seized, and the London *Times* taken out. It was only by the French post that a copy of the *Times* containing the details of the Armenian massacre reached us. It soon became known that we had it. I can-

not tell how many have had the reading of it. We shall have to resort to having important books sent to Marseilles, to be re-mailed there by French mail. They deliver the mail untouched and unopened. We are hoping that the final issue of this Armenian business will be an autonomy for them, guaranteed by the powers, like that in Bulgaria, and that the other portions remaining will have like good fortune. I see no other logic for the Armenians.

We are annoyed in so many ways that life here is a series of grievances and inconveniences. The missionaries are the best friends the Sultan has, and conserve the best interests of his people.

—The following items are taken from a letter more recently received from Mrs. Metheny:

A week or two ago (January 25th), the Governor of Mersine—the one who refused to take the responsibility of entering our house—was removed. Soon after, the man who is acting Governor, a great friend of the Governor-General, sent, saying that he wished to see Dr. Metheny and the school. In the meantime the Doctor informed our Consular Agent of the request, and asked him to let his dragoman be present. The Consul at once notified the authorities that all dealings with the school must be through the Consulate. The next morning, disregarding this, they sent again to the Doctor to say that they wished to visit the school and bring the colonel of the troops along. The Doctor referred them to the Consul, who told them they could visit the boys' school, but, of course, if they wished to see the girls' school they would have to send a lady. After some consultation, they said they

wished to call on the Doctor. But when the Consul intimated that the Governor would have to come unattended, he said he had business in Adana for a day or two, and would come on Saturday. That was two weeks ago, but he did not return. The Consul had warned us that he feared violence would be attempted if they once got in. We heard from another source that they wished to inspect the beds and sanitary arrangements!

We had before learned of great uneasiness among the Christians all through these regions, and in Tarsus there was almost a panic. A veiled woman told some of the Protestants there that there were plots on foot against them. Afterwards we heard that strict orders had been sent to all the rulers in this district to see that no harm came to Christians, thus showing that something had been intended.

Last week the Governor-General came down again to preside at the founding of a pier or landing stage. That morning, before he left the train, a letter came from the Consul\* in Beirut saying that he had the promise that a man-of-war should be sent here as soon as her engagements would permit. This word was made known to the Governor-General, who went back to Adana without completing the ceremonies for which he had come. This proves what we say, that nothing more than firmness is needed.

A complaint was filed against us a few days ago, because they say we are building on the disputed strip on the seashore. We are not building, but we are fencing in the strip by driving down stakes of iron to resist the encroachments of the sea.

\*Consul Gibson has always shown himself to be in full sympathy with the missionaries.

The latest charge was made yesterday. The Governor-General sent a complaint to the local authorities through the Consul that the Doctor exposes Scripture texts in his windows! Doctor says the worst of it is that the charge is not true, but as the Governor has brought his sins to his remembrance he will put some in. The Governor says that is a thing not to be tolerated.

Since writing the above we are in receipt of a letter from Consul Gibson, in which he says he expects the flagship as soon as repairs on her are finished. Also Dr. Christie, whose teachers and pupils have been imprisoned, has just had a copy of a letter from Secretary Gresham, showing that he had given orders for the adjustment of this affair long ago, and that the inertia is at the Constantinople end. We are in hopes now that we may secure justice.

Our communion was on the 13th. Five new communicants sat down, and two who have for some time been under suspension were restored.

LATAKIA, SYRIA.—We make the following extracts from a letter recently received from Dr. J. M. Balph:

I do not wonder at your desire to hear and know more of the workings of the Mission. If it was not for the time and expense necessary some one should visit the Mission field every year. I know it would help us a great deal and be the means of making the Church better acquainted with the work. But to be of any practical benefit such a visit should be an extended one; at least a month should be spent in looking over the field. Even then there are many things one would fail to fully

understand. \* \* \* A suggestion I would like to make is this: Let the HERALD OF MISSION NEWS open a query column, where questions relating to Mission work could be asked and answered. We might thus get many valuable hints as to what the people want to know. I wish you could come out and see just what is being done. No one can write all; there are things that need to be seen to be appreciated and understood. Our work is so much the same from day to day that we often feel that it would not be interesting to the people. I know it is so at least in my department, and still I see and hear things every day that ought to touch the heart of anyone. I am able to do but a little, a very little of what I would like to, and yet a day seldom passes that I am not able to be useful to some of the poor suffering ones, of whom there are so many around us. We have been having a great deal of wet weather—which is very trying on the poor who live in cold, damp places. I have now under my care a poor man who has double pneumonia, who is lying in a room about 8x12 feet, in which the only opening is a door and into which no ray of the sun ever enters. He was almost beyond hope—but, strange to say, notwithstanding his surroundings, he seems to be improving, and this is only an example of what I see almost every day. Oftentimes it is necessary to furnish food as well as medicine. \* \* \* We have recently opened a new school in a village about thirty miles south of Latakia towards Metn. The name of the place is Bizák; there has never been a school there before. The people seemed very anxious and furnished a room, and we are to pay the teacher six Turkish dollars a month.

FORMOSA.—We take the following items from a sketch of the Formosa Mission in the *Presbyterian Record*, Canada: The pioneer missionary, Rev. G. L. McKay, landed at Formosa 9th March, 1872, and at the close of the first eight years was able to report 20 chapels with preachers and 300 communicants. During the year 1882 there were six new chapels built, 1,000 East Coast Pe-po-hoans, or civilized aborigines, throwing away their idols during one of the preaching tours of Mr. McKay and his helpers, and 140 baptisms. The year 1883 tells of 2,000 East Coast people throwing away their idols; and at the time of the French invasion, in October, 1884, there were 35 stations and chapels with preachers and about 700 communicants. The condition of the Mission at the end of 1893 was as follows: "Sixty stations with chapels and preachers, 25 Bible women, 1,805 members in full communion, 76 elders, 87 deacons, 15 students, and 38 at the girls' school. At the McKay Hospital there were treated during the year 2,385 new patients and 4,456 old patients. The contributions of the native church for that year were \$2,377.52." This is a remarkable record, and the result of single-hearted devotion to the service of God.

NEW HEBRIDES.—"Our work among the people of Santo moves forward very slowly," writes Mrs. Annand. "They are coming into the fold one by one. We had the joy of having three more of our young people sit down with us at the Lord's Table three Sabbaths ago—a young man and his wife, who is a daughter of our high chief, and the little wife of the first lad that Mr. Annand baptized. Pray that these

young people may be kept faithful." When we think of the immeasurable distance between naked savage cannibals, such as Mr. and Mrs. Annand settled among in Santo some half a dozen years ago, and Christians, clothed and in their right mind, sitting reverently at the Lord's Table, the wonder is that in so short a time any should be found so changed. It is one more proof of the unfailing power of the Gospel to regenerate mankind. And then the change in many others living near, the preparation to receive the truth, the gradually growing higher ideal of life, a work that cannot be given in figures, is another proof of the same power. Pray for our missionaries in their first lonely discouraging years of "waiting for the harvest."

Although the newest field in the Mission, Mr. Annand's station has been chosen, as before stated, by the Mission Synod, as the site of their Training Institute, with Mr. Annand as principal. As directed by the Synod, he has engaged an artisan assistant for the work, a Mr. Lang, of New South Wales, who is represented as one well fitted for the position.—*Presbyterian Record, Canada.*

BOHEMIA.—The Free Reformed Church of Bohemia is passing through a severe trial. For some years she has enjoyed a limited toleration—"house worship, with invited guests." In two districts the officials have put a narrow interpretation on this, and will permit only full members of the Church to be present at the services. All others, even members of other Evangelical Churches, must be rigidly excluded. For failing to enforce this rule two preachers have been fined, one of them being also imprisoned. The persecution is most se-

vere in Husinetz, a town of 2,000 inhabitants, and birthplace of the reformer, John Huss. But few Bibles were in the town until recently, when there was a great demand for the Scriptures. About 200 copies of the Word of God were sold, and those who became possessed of it were naturally anxious to study it. They asked permission to attend the house of Pastor Zelinka. A few were invited, but the meeting was broken up by orders of the district official; all present were summoned before the magistrate and the pastor fined. Placards were posted over the town, prohibiting all but the members of the Free Church attending prayers at M. Zelinka's, and a policeman with fixed bayonet marches before his house to enforce the order. The pastor's wife was also fined for conducting a girls' sewing meeting. It is believed that all this is done unknown to the emperor, Francis Joseph, and it is hoped he will forbid this persecution when he learns of it.—*Missionary Record*.

CENTRAL TURKEY.—At Aintab, on the Euphrates, in Central Turkey, there are three very prosperous Mission churches. They are under the charge of Presbyterian American missionaries. The first church holds 2,000 people, and is frequently full to the doors. The second church has over 800 members, and is looking out for a site on which to build a larger church than their present, which is insufficient to hold them. The membership of the three churches is over 1,700, and is steadily increasing. One of the churches has an average attendance of Sabbath scholars of 1,183 throughout the year. "It is the custom in all the churches of that region for the whole congregation, old and young,

to meet early on Sabbath morning for the study of the Bible in the Sabbath-school, and the preaching service is held in the afternoon."—*Church at Home and Abroad*.

AFRICA.—Reports to the Church Missionary Society from Uganda have been received as late as August 29th. The remarkable fact is stated that over one hundred native preachers, supported by the native church, have been distributed all over the country, and other agents are in training for similar work, so that it was hoped that another hundred would soon be sent out, the first company to return for further training. The missionaries send a strong appeal for reinforcements. The British Protectorate over Uganda was proclaimed on August 24th, and the British flag was raised on the king's flagstaff amid great rejoicings. The report given in the *Intelligencer* says: "The news about Mwangi is of a checkered character. The power of sinful habits asserts itself again and again, and for a time he seemed to have abandoned the struggle as hopeless. When he learned, however, that if he persisted in the degrading sins to which he has for many years been addicted, Mr. Roscoe would discontinue his visits for instruction, because there was a danger of such visits being regarded as a connivance at the king's sins, he was deeply affected. During an interview with Mr. Roscoe, on May 29th, Mwangi again promised to do battle with his corrupt affections, and immediately took steps for avoiding temptation. He invited one of the Christian teachers to dwell in his house, to be near him and help him and guard him from doing evil. Mr. Roscoe says: 'Cease not to wrestle in prayer for this poor sin-bound

soul held by Satan's fetters. May the power of the Lord free him and give him joy and peace!' At the end of July, actuated by other than religious motives, as he told Mr. Roscoe, Mwanga declared himself a Roman Catholic, receiving the sanction of the Resident to do so. A few days afterward, however, he visited Mr. Roscoe and told him he had decided not to join the Roman Catholics. His vacillations are difficult to account for. 'We want much believing prayer for him,' are Mr. Roscoe's last words with reference to him."

Connected with the Uganda Mission are the Sesse Islands, in Lake Victoria. On fourteen of these twenty-seven islands there are churches; one each on ten, two on three, three on one, making nineteen churches in all. The population of these islands is estimated at about 75,000, of whom over 5,000 are returned as "readers." There are 21 native teachers working on these islands. The reports from various out-districts of Uganda are most encouraging. Twenty-two adult converts were baptized in Singo, in the district of Kyagwe. Thirty-two candidates for baptism were found who had been instructed by a chief named Tomasi. The district of this chief is about fifty miles long, and within its boundaries are several centers where Christian work is carried on, congregations numbering from 150 to 300. Altogether the report of religious progress in Uganda is most cheering.—*Missionary Herald*.

#### AT HOME.

In the death of Mrs. Sarah McGeary, the Ladies' Missionary Society of the Eighth Street Pittsburgh Congregation has lost one of its oldest members. Mrs. McGeary

was a daughter of Mr. David Johnston, a well-remembered member of the Pittsburgh and Allegheny Congregation. In early life she united with the Covenanters Church, and steadfastly maintained that connection until her death. During her last illness, as during all her previous years of almost unbroken health, she manifested the same gentle and consistent Christian character. In resignation to her Heavenly Father's will, and in unwavering dependence on the merits of her Saviour, she passed peacefully to her eternal reward. This society desires to place upon its records a testimony to her worth and to express to the bereaved relatives the deep sympathy felt with them in their affliction, and the full assurance that the loss of the surviving relatives and friends is the eternal gain of the departed one.

MRS. S. McNAUGHER.

MRS. M. PATTERSON.

MRS. M. TIBBY.

PHILADELPHIA, PA.—The Ladies' Missionary Society of the Third Church presents the following annual report:

One more year of our work as a missionary society is past. During this time one of our oldest members has gone to her reward. It is a voice saying unto us, "Watch, for ye know not when the Son of Man cometh." Our meetings have been well attended, and more interest has been taken in them by the members, in the reading of missionary items each month from different religious papers. Notwithstanding the depression of the times, which all have felt to some degree, our members have been faithful in their contributions. The number of members enrolled at the beginning of the year was 48; decrease by

death, 1; decrease by request, 3; new members, 4; leaving 48 members still enrolled for the year 1895.

Two boxes of good literature were sent by the society to the Selma Mission.

The amount of money in the treasury was \$100.02, from which the following disbursements were made: Foreign Mission, \$30; Southern Mission, \$20; Jewish Mission, Philadelphia, \$10; Indian Mission, \$12.50; Chinese Mission, \$12.50; Domestic Mission, \$12.50; leaving a balance of \$2.52 in the treasury for the year 1895.

In closing our report for the year we have great reason to be thankful to our Heavenly Father for all the blessings which we, as a society, have received, and as we enter upon a new year let us consecrate ourselves anew in the Master's work.

ELIZABETH FORSYTH,

*President.*

RUTH MACKNIGHT,

*Secretary.*

MRS. JAMES SERRIS,

*Treasurer.*

HOPKINTON, IA.—A memorial from the Woman's Missionary Society of the Reformed Presbyterian Church, of Hopkinton, Iowa:

In the sudden removal by death of Mrs. T. H. Acheson our society has lost its honored president. We humbly bow beneath the rod, acknowledge the sovereignty of God, and say, "Thy will be done." While we mourn, yet our consolation is that we mourn not as those who are without hope, for "He giveth His beloved sleep."

We bear ready testimony to the helpfulness of our departed sister during the eight years of work and pleasant comradeship with us, her untiring interest in efforts

to promote the furtherance of the kingdom. How strange it seems to us that while *we* thought she was but beginning her life work, the Master said, "It is finished." She has passed from earth leaving us the memory of days that are no more.

God is speaking to us in this providence. We should be admonished therefore, that "Whatsoever thy hand findeth to do, do it with thy might," "for ye know neither the day nor the hour when the Son of Man cometh." We extend our heartfelt sympathy to our pastor and his motherless children in this sad bereavement and commend them to the tender compassion of Him who "is all in all." *Committee.*

NEW CONCORD, O.—The secretary of the L. M. S. of the New Concord Congregation reports as follows:

Another year of our organization as a society has drawn to a close. The work of another is finished. And now the question comes home to each one of us, have we done the work required of us? God has blessed us, have we shown our appreciation of His kindness?

During the year our society held eleven regular meetings and one called meeting. Two of these meetings were for quilting and making garments for children in the Indian Mission; besides, there have been donations and sewing for needy ones in our midst. This year we have had an increase of two and a decrease of two—one by removal to another part of our church, and one by death, Mrs. Emery, an earnest worker, we trust called to her reward; making a total of thirty members. We were cheered on our way by a public lecture from Rev. Easson, of the Syrian Mission, and Miss Joanna Speer, of the Indian

Mission, who was with us at two of our meetings and gave us interesting talks on her work in the Mission. Trusting that the blessing of God will follow our humble efforts, we enter the work of another year rejoicing that it is our privilege to labor with Him in His vineyard.

ETTA JAMISON, *Rec. Sec.*

TREASURER'S REPORT FOR 1894.

Balance brought forward.....	\$7 27
Monthly dues.....	32 86
Donations—cash.....	3 70
Donations—clothing, fruit and quilt.	15 53
Total.....	\$59 36

DISBURSEMENTS.

Southern Mission.....	\$12 00
Jewish Mission, Philadelphia.....	6 00
Jewish Mission, Cincinnati.....	6 00
Home Mission.....	2 00
Barrel of goods and quilt to Indian Mission.....	21 03
Expenses—freight, money orders, etc	3 16
Total.....	\$50 19
Balance in treasury.....	\$9 17

SARAH M. STEWART,  
*Treasurer.*

## MONOGRAPHS.

### RENWICK AND GLENCAIRN.

“A youth was Renwick, gentle, fair, and fine;  
In aspect meek, but firm as rock in soul;  
By pious parents nursed, and holy line,  
To steer by truth, as seamen by the pole.  
In Holland's learned halls the Word Divine  
He read, which to proclaim he made the  
whole  
Theme of his life; then back to Scotland  
came  
At danger's call, to preach in blessed Jesus  
name.”

—*John Stuart Blackie.*

The Word of God declares that the righteous shall be in everlasting remembrance. Whatever else may be included in this declaration, it evidently implies that the godly should be remembered, and their work commemorated by those who come after. This is often done in the case of

those who have been eminent in some department of literature or science, or who have gained distinction in some other merely secular pursuit. Much more ought this to be done in the case of men who were distinguished for their fidelity to Christ and His truth in times of fierce persecution—men of whom the world was not worthy—the Confessors and Martyrs of Jesus. The thrilling record that we have in the eleventh chapter of the Epistle to the Hebrews, shows that it is in accordance with the Divine mind that the men of faith should be commemorated as well as followed, and commemorated in order that they might be followed. In calling attention to the life, character, contendings, and sufferings of any of the Martyrs, the design is not and ought not to be the glorification of

the individual by making him the object of hero-worship. It should rather be the exhibition of the grand Scriptural principles for which he witnessed and suffered, in order to a more intelligent acquaintance with them, a deeper attachment to them, and that we may thereby be stimulated to be consistent followers of those who have obtained a good report through faith, and have received their reward in the better country.

In Dumfriesshire, in a secluded little valley, or glen, encompassed by the surrounding hills, lies the beautiful though quaint old-world village of Moniaive. In the center of the High street stands an old market cross bearing the date 1638, the date of the famous Reforming Assembly held at Glasgow, and the beginning of the period of the Second Reformation. The little glen is watered by three winding streamlets which have their rise in the surrounding hills. The chief of these is the Cairn; and the whole glen is so well watered and so fertile as to constitute a kind of earthly paradise. The entire district is rich in Covenanting memories and traditions. Several faithful sons of the Covenant who, in the "Killing Time," had found hiding places in the neighboring hills, were discovered, dragged out, and ruthlessly murdered without trial, and without question, by the cruel persecutors. The names and memory of these Martyrs are perpetuated by well protected grave-stones in the churchyard of Glencairn. The parish of Glencairn has been the birthplace of many eminent servants of God, both in olden and more modern times; and in and around Moniaive there are still those who not only fondly cherish the memory of the Martyrs, but who are also endeavoring

faithfully to maintain the grand Scriptural principles for which the Martyrs witnessed, suffered, and died.

James Renwick was born at Moniaive, in the parish of Glencairn, on the 15th February, 1662. The year of his birth witnessed the passing of the infamous Act of Uniformity, which led to the ejection from their charges of over two thousand faithful ministers in England, and several hundreds in Scotland. Renwick's parents were in humble worldly circumstances, but they were eminent for piety, and early dedicated their son to the Lord, gave him proper instruction, and set before him a godly example. This godly training was owned of God, and is an encouragement to all parents to deal faithfully with their children. The church owes much, under God, to pious parents, and especially to godly mothers. While Renwick's father was an eminent Christian, it is believed that his saintly mother had the most to do instrumentally in moulding the character of her distinguished son. She entertained the hope that God would employ him in a public way in His service, and that his removal from earth to the heavenly kingdom would be accomplished in a way honoring to himself, for the glory of God, and the advancement of His cause. Even when he was subjected to great tribulation and persecution in the latter years of his brief life, her confidence as to the issue in his case remained unshaken. And she lived to see the fulfillment of her expectations in regard to her noble son, however trying, in some respects, to her loving maternal heart. She was with him on the day of his martyrdom, and joined with him in his dying exercises of praise and prayer. From his lips she heard the words of joy and consolation

which gladdened his own soul in near view of heavenly glory, and they must have greatly sustained and comforted her in that hour of sore trial and bereavement.

But God did not only train Renwick for usefulness and honor by the instrumentality of his godly parents, He also schooled him in early life in another way. He was subjected to fiery temptations, and at times he was led to doubt the very being of God. It is reported that on one occasion, when grievously assailed with temptation, he exclaimed, looking at the surrounding hills, "Were all these devouring furnaces of burning brimstone, I would be content to go through them, if I could thereby be assured of the existence of God." But out of these temptations he was in due time delivered, and his feet firmly planted upon the Rock of Ages. He not only attained to a full persuasion of the Divine existence, but also to the assurance of his own interest in God as his Covenant God and portion. His heart seems to have been early set upon the work of the ministry, and his parents encouraged him in the pursuit of his studies. His father died when he was about 14 years of age, but, in the providence of God, kind friends were raised up who furnished the means for the prosecution of his studies at the University of Edinburgh. When prepared for taking his University degree, he was refused the public honors due to him in recognition of his attainments, because he declined to take the oath of allegiance, which he regarded as sinful, as it expressly owned the royal supremacy. It is said, however, that, subsequently, he received the degree in private. While in Edinburgh he was in the habit of attending the private meetings of the persecuted Covenanters, and came

into contact with some of the "outed" ministers, and enjoyed their fellowship. By these means he was brought to see that the majority of the ministers and Presbyterian people of Scotland, had made grievous defection from the principles and ends of the Covenanted Reformation, and so he was led to cast in his lot with the persecuted followers of Cargill and Cameron. In July, 1681, he witnessed the martyrdom of the venerable Donald Cargill, whose testimony and triumphant death produced a powerful impression upon him. He was then only a little over 19 years of age. Then he received the final impulse that led him, two years after, to take up the banner which fell from the hand of the dying Cargill.

After the death of Cargill no one was left to carry on the preaching of the Gospel to the persecuted in the fields. Cameron had fallen at Airmoss the previous year, and now Cargill was taken. By an Act of Parliament passed in 1672, the way to the ministry was barred against all who could not and would not accept Prelatical ordination. The faithful Covenanters, organized in societies, earnestly desired to have a stated ministry, but, at the same time, they had no wish to deviate from strict Scriptural order to obtain the object of their desires. In these circumstances the persecuted remnant selected Renwick, and some other young men, and sent them to Holland to study theology, receive license, and be ordained. Renwick studied theology at Groningen under some distinguished theologians. In due time he was ordained there by a Presbytery or Classis of learned and godly ministers who deeply sympathized with the suffering Church in Scotland. At his own request he was

allowed to subscribe the standards of the Reformed Church of Scotland instead of the formula of the Dutch Church. All present at his ordination seemed to realize that it was attended with evident tokens of the Divine presence and favor.

On returning from the Continent circumstances led him to embark on a vessel bound for Ireland. A storm drove the vessel into Rye harbor in England, where he was exposed to other dangers. From thence he was conveyed to Dublin, where God had some work for him to do in the way of faithfully dealing with several ministers of the Gospel who were guilty of sinful silence in the Lord's cause. From Dublin he crossed to Scotland, and with some difficulty, by reason of the disturbed state of the country, he obtained a landing near Greenock. Though earnestly desirous to enter upon the work to which he had devoted himself, he did not see his way clear to begin the public preaching of the Gospel until he was regularly called by those who had sent him to Holland for ordination. Such a call was given and accepted by him, and he began preaching in the fields at Darmeid Muir, near Wishaw, in November, 1683. In this work he continued, amid manifold trials and persecutions for four years and three months, diligent in season and out of season. He wrote the minutes of the societies, attended all their meetings, and often preached six and eight times in a week, besides conducting an extensive correspondence. He declares that, in his wanderings hither and thither, he was not "dry for weeks together." At one period he writes, "My business was never so weighty, so multiplied, and so ill to be guided, to my apprehension, as it hath been this year; and my

body was never so frail. Excessive travel, night wanderings, unseasonable sleep and diet, and frequent preaching in all seasons of weather, especially in the night, have so debilitated me that I am often incapable of any work. I find myself greatly weakened inwardly, so that I sometimes fall into fits of swooning and fainting. . . . When I use means for my recovery I find it sometimes effectual, but my desire to the work, and the necessity and importunity of people prompt me to do more than my natural strength will well allow, and to undertake such toilsome business as casts my body presently down again. I mention not this through any anxiety, quarrelling or discontent, but to show you my condition in this respect. I may say that, under all my frailties and distempers, I find great peace and sweetness in reflecting upon the occasion thereof. It is a part of my glory and joy to bear such infirmities, contracted through my poor and small labors in my Master's vineyard."

In the month of January, 1688, he was preaching in Fifeshire, and on the 29th of that month he preached his last sermon at Borrowstownness, from Isa. liii. 1., "Who hath believed our report?" On the 1st of February he was apprehended in Edinburgh and cast into prison. He was not tortured, as was too common at that time in the case of the witnesses for Jesus; but all other efforts were made and all possible influences were brought to bear upon him to induce him to disown the Covenants and the Covenanted Reformation. But he remained firm and undaunted, and was even enabled to look forward joyfully to his approaching death and certain entrance into glory. To him Viscount Tarbat, the time-server, bore this testimony: "He was

the stiffest maintainer of his principles that ever came before us. Others we used always one time or another to cause to waver, but him we never could move. Where we left him there we found him. We could never make him yield or vary in the least. He was of old Knox's principles." It is not possible in this brief paper to enter into the details of his trial, his execution, or the noble testimony which he left behind him. We merely refer to the joyful feelings with which he was enabled to look forward to the death that awaited him. On the morning of the day of his execution, after partaking of some refreshment in company with his mother and sisters, in giving thanks he expressed himself as follows: "O Lord, thou hast brought me within two hours of eternity, and this is no matter of terror to me more than if I were to lie down in a bed of roses; nay, through grace, to Thy praise, I may say I never had the fear of death since I came to this prison; but from the place where I was taken I could have gone very composedly to the scaffold. O! how can I contain this, to be within two hours of the crown of glory!" The closing words of his dying testimony, written the night before he suffered, express his ecstatic feelings in view of the suffering and glory which awaited him. "Welcome, scaffold, for precious Christ; welcome, heavenly Jerusalem; welcome, an innumerable company of angels; welcome, General Assembly and Church of the first-born; welcome, crown of glory and white robes and Song of Moses and the Lamb; and, above all, welcome, O thou blessed Trinity and One God! O Eternal One, I commit my soul into Thy eternal rest." Thus died James Renwick, at the age of 26 years, the last of the noble

band of Scottish martyrs who laid down their lives in behalf of the Crown and Covenant of the Redeemer.

Renwick was eminent for personal piety. This is clearly manifested in his whole life and in his precious letters and sermons that have been transmitted to us. His life was a life of devotion, of close communion with God. He lived praying and praising, and he died praying and praising. His letters show the depth and intensity of his piety, and furnish us with glimpses of the inmost breathings of his heart, and the gracious exercises of his soul. These letters were not written with a view to publication, but in the usual course of correspondence with dearly beloved Christian friends. They, therefore, contain the natural expression of his views and feelings, and show that he regarded the Redeemer as the Chief among ten thousand, and altogether lovely. It is an entire delusion to suppose that fidelity to principle is inconsistent with deep piety. The reverse is true. No one was more faithful in his adherence to truth than James Renwick, and very few are to be compared with him for eminent godliness. He manifested his profound piety in choosing to suffer affliction with the people of God, rather than seeking his own safety, ease, or worldly advantage. He was well aware that bonds and afflictions awaited him in the path that he chose to follow. But none of these things moved him to swerve from that path. He did not count his life dear unto himself. The man who is prepared to suffer and die for Christ's sake affords the highest evidence of the genuineness of his personal godliness.

Renwick was an able and faithful Gospel minister. His public career was brief, but

it was most laborious and eminently successful; and the influence of his life and labors still exists. The sermons of Renwick that have come down to us furnish evidence of his ability and fidelity. It is true they may not have a fine literary polish, but we are to take into account the unfavorable circumstances in which these sermons were prepared, together with the fact that they were taken down by some of his hearers, and published without the advantage of his revision. Yet, notwithstanding the disadvantages under which they have come down to us, these discourses show the high excellence of Renwick as a preacher. He ever kept before him the great ends and aims of the Gospel ministry. To the glory of his Lord, he did bear full and faithful testimony against the defections of the times, and the dishonor thereby done to Christ, His Cause, Crown, and Covenant. But his chief themes were salvation through Christ and the importance of practical godliness. He preached a full Gospel, dwelling upon the everlasting Covenant, the person, love and merits of the Redeemer, and made earnest appeals to his hearers to accept of Christ and His salvation.

Renwick was a faithful and intrepid witness for the truth. The times in which he lived and labored were indeed most trying times. It was at the very hottest period of the persecution when he was in the field. And in one respect it may be said he stood alone. Cameron had fallen, Cargill had been executed, and it fell to "the boy Renwick" to grasp and uphold the banner for Christ's Crown and Covenant, at the peril of his life, with few to befriend him, many to oppose and misrepresent him, and the civil power of the realm seeking to com-

pass his death. Yet, despite of all this, in his public preaching, in his letters, in his written testimonies, and in his declarations on the scaffold, he boldly and fearlessly witnessed for the truth of Christ, for His Crown rights, and the Covenanted Reformation, until he gained the crown of martyrdom. And his holy living was fitted to give effect to his public testimony. Of him it may be appropriately said, "He overcame by the blood of the Lamb, and by the word of his testimony, and he loved not his life unto the death."

About sixty-six years ago, a monument was erected, by subscription, to the memory of James Renwick, near to the spot where the cottage stood in which he was born, a little way out of the village of Moniaive. It bears the following inscription:

IN MEMORY OF  
THE LATE  
REV. JAMES RENWICK,  
THE LAST WHO  
SUFFERED TO DEATH  
FOR  
ATTACHMENT TO THE COVENANTED CAUSE  
OF CHRIST  
IN SCOTLAND.  
BORN  
NEAR THIS SPOT,  
15TH FEBY., 1662.

"The Righteous shall be in  
Everlasting Remembrance."

PSA. cxii. 6.

ERECTED BY SUBSCRIPTION,

A.D. MDCCCXXVIII.

Memorial services have frequently been

conducted at this monument. In 1857 the Rev. George Proudfoot conducted services there, preaching from the words, "What mean ye by these stones?" In 1862, the bi-centenary of the birth of Renwick, the late Rev. William Anderson, of Loanhead, preached a sermon at the monument, afterwards published with the title, "The Voice of Renwick." The late Rev. David Henderson, of Airdrie, also preached at the same place. In the year 1880, in connection with the Commemoration of the Covenanting Struggle, the Rev. Dr. Kerr, of Glasgow, then of Greenock, preached a memorial sermon at the monument, relating to the martyrs and their principles, which was afterwards published with the title, "A Third Reformation Necessary." This is also one of the historic places where it is intended to hold special services in connection with the proposed Convention of Reformed Presbyterian Churches in 1896.

(REV.) ROBERT DUNLOP.

*Paisley, Scotland.*

### THE WALDENSIAN CHURCH.

HER ORIGIN.—In the north of Italy, and in the midst of the Cottian Alps, with the glorious Monte Viso standing like a crowned monarch and looking down upon the other mountains, are the Waldensian Valleys, the home and refuge of the Waldensian people. They are but a small community, not exceeding 25,000 in number, chiefly peasants; yet both the Christian church and the world would be poorer to-day but for the existence and extraordinary history of this little flock. They have been called the Israel of the Alps, and in many features their story is not unlike that of God's ancient people. He long since revealed Himself to them; He kept

them a separate people from the surrounding idolatry; they were long and sorely oppressed; yet through it all marvelously preserved and finally delivered from their oppressors, they have begun a wonderful work of evangelization among their countrymen throughout the whole of the Italian Peninsula. The chief interest attaching to the Waldenses is that they are a Bible-loving people, who, in the country of the Pope, maintain a pure faith and practice, and that they are the descendants of those who, long before the Reformation, obeyed God's word in opposition to Rome.

The antiquity of the Waldensian Church is indisputable. This church, in fact, comparatively insignificant though it be, *is the oldest evangelical church in Europe.* It would carry us too far from our purpose in this short sketch to say to a great length when the Waldenses began to be a separate people. Some have attempted to trace the presence of the Gospel teachers in the Waldensian Valleys from the earliest Christian centuries, others say that they originated in the ninth century with Claude, Bishop of Turin, who was himself a reformer before the Reformation, and lastly it seems to be prevalent with the modern historians that the Waldensian Church owes its origin to the evangelistic labors of Peter Valdo in 1180, a rich merchant of Lyons, who having consecrated all his wealth to the relief of the poor and to the cause of religion went everywhere preaching, and gathered many disciples. But one thing is certain, that in the fifteenth century, when the Reformation dawned, the reformers of France, Switzerland and Germany were amazed to discover that a little people, hidden among the recesses of the Alps, had for ages past

possessed the light which only then was bursting on other parts of Europe, and had possessed the same faith which they themselves had only now adopted. In fact, the Waldenses did not become Protestants like the English, German or Swiss three hundred years ago; for, for centuries before they had been protesting against the errors of Rome and suffering even to death for their protest.

If, therefore, the Romanist asks you with a sneer: "Where was your church before Luther?" you can reply: "Its doctrines were in the Word of God, its members were in the Valleys of the Waldenses."

PERSECUTIONS ENDURED BY THE WALDENSIAN CHURCH.—The antiquity of the Waldensian Church is not her only claim to the sympathy and interest of the Christian people!

One of her own historians long ago defined the marks of a true church to be these three: "Conformity to the Word of God; a holy life; and persecution for the cross." This last mark the Waldensian Church has borne deeply stamped all through her history. *For six hundred years at least*, she has been the object not only of implacable dislike and hatred, but of active persecution on the part of the Church of Rome. There are distinct traces of suffering endured for conscience sake in the Waldensian Valleys very far back in history; but we have a detailed account of an appalling massacre by which these beautiful valleys were desolated at Christmas, 1400; and from that period onwards till the end of the seventeenth century, one persecution followed another, with interruptions of varying length. Bodies of brutal soldiery were sent into that region to force the unoffending in-

habitants either to abandon their fathers' faith or to endure unheard-of cruelties.

Indeed, on more than one occasion the word was to exterminate man, woman and child within these valleys from the face of the earth and for no crime save that of obeying God rather than man! Words cannot describe the fiendish cruelties perpetrated on these helpless people on the one hand, nor the heroic struggles which they made on the other to defend their homes. The ostensible authors of the Waldensian persecutions were their own princes, the dukes of Savoy, sometimes in league with the Kings of France; but the real instigators of the persecutions were the Popes of Rome. Léger, a Waldensian pastor, wrote, more than 200 years ago, an account of the persecutions of which he was himself an eye witness. It is a terrible record. Some of its pages could hardly be read to a public audience. Speaking of the conduct of the soldiery Léger says: "My hand trembles so that I can hardly hold my pen, and my tears mingle with my ink while I write the deeds of these children of darkness." No words, he adds, could more literally describe our condition than those of the 79th Psalm: "Oh God! the heathen are come into thine inheritance: the dead bodies of thy servants have they given to be meat unto the fowls of heaven, the flesh of thy saints unto the beasts of the earth; their blood have they shed like water, and there was none to bury them."

In 1653 the rage of Rome burst upon the Valleys of Piedmont in an unprecedented massacre. For once, however, human malice outwitted itself. When the tidings of that butchery spread abroad, all Protestant Europe was filled with horror.

Oliver Cromwell, then "Lord Protector" of England, determined to become protector of the Waldenses likewise, and at once dispatched Sir Samuel Morland to Turin as ambassador to remonstrate with the Duke of Savoy, threatening war if he did not immediately terminate these horrors. He did more, he ordered a general fast throughout England and a collection to be made that day in all the churches to relieve the homeless survivors in the valleys. Cromwell himself showed a noble example by contributing Ls. 2,000 out of his privy purse. John Milton was at the time Cromwell's secretary, and in 1655 he wrote the immortal sonnet :

"Avenge, O Lord, thy slaughtered Saints, whose  
bones  
Lie scattered on the Alpine mountains cold ;  
Even them who kept thy truth so pure of old  
When all our fathers worshiped stocks and  
stones.  
Forget not ; in Thy book record their groans,  
Who were Thy sheep, and in their ancient fold  
Stain by the bloody Piemontese, that rolled  
Mother with infant down the rocks. Their  
moans  
The vales redoubled to the hills, and they  
To heaven. Their martyred blood and ashes  
sow  
Over all the Italian fields where still doth sway  
The triple Tyrant : that from there may grow  
A hundredfold, who having learned thy way  
Early may fly the Babylonian woe."

In 1686 all the sufferings of the Waldenses culminated. After having been greatly diminished and weakened by imprisonment or otherwise, they were, in the cold of mid-winter, driven from their ancestral lands across the icy Alps into foreign countries, no doubt with the intention that the exile should be forever. But the hope was baffled. After three

years the banished ones, unaided by the might of man, but with a superhuman bravery and endurance, came back to settle down once more in the lands of their fathers.

Up to the year 1848, when the priests were in power, nothing could exceed the vexations and intolerant oppressions to which the Waldenses were subjected. Their children were on the slightest pretext, and even without pretext at all, liable to be taken from them and educated in Popish convents. A cruel law doomed them to poverty, by not suffering them to hold an inch of soil out of their own narrow territory. No Waldensian pastor was permitted to sleep, not even for a single night, under pain of imprisonment, in a neighboring Popish parish. No Waldensian could practice medicine or law save among his own people. A much more heavy land tax was imposed on the Waldenses than on the Romanists.

In 1847 the Marquis Roberto d'Azeglio, a man of high birth and reputation, took into his consideration the claims of the Jews and of their brethren in bondage, the Protestants of the valleys, and eloquently pleaded the double emancipation, in a petition addressed to the King and signed by upwards of six hundred of the most influential persons in the realm. The 25th of February, 1848, arrived, and with it the emancipation so ardently desired, so long withheld, accorded by Charles Albert, who granted the Waldenses an equality of civil rights with his other subjects, and free toleration in religious matters.

THE MISSIONARY SPIRIT OF THE WALDENSIAN CHURCH.—It might be imagined that the struggling church had enough to do to provide for her own spiritual wants, but

no, we find her from the earliest period laying aside a part of her scanty means to minister to the more urgent necessities of others. We find her sending forth her wisest and most hopeful men on missions, although aware that danger and death tracked their steps. Her pastors went like the first disciples, two by two. The extension of their Mission field was great, from Germany to a part of France, Switzerland to the south of Italy. They used to go as traveling pedlars from place to place. Here is a description of their way of doing by the inquisitor Reinerus Sacco: "They offer for sale to people of quality ornamental articles, such as rings and veils. After a purchase has been made, if the pedlar is asked 'Have you anything else to sell?' he answers: 'I have jewels more precious than these things. I would make you a present of them if you would promise not to betray me to the clergy.' Having been assured on this point, he says: 'I have a pearl so brilliant that a man by it may learn to know God; I have another so splendid that it kindles the love of God in the heart of him who possesses it, and so forth.'"

(REV.) F. ROSTAN.

*Sicily.*

#### A REMARKABLE DELIVERANCE.

Herr Nilssen-Lund, a Norwegian missionary on the western side of Madagascar, has recently had an adventurous journey among the wildest people of the Sakalava region. At one moment he was in great danger of his life. He was surrounded by savages, furious because he had hindered them from plundering and killing his native followers. "Both they and we were gathered round a large fallen tree trunk

near the village; they shook their heads, gnashed their teeth, lifted their spears, and drove them against the tree trunk time after time, crying: 'So will we slay them! Yes, we will destroy them utterly, we will sweep them away!' They went on with their raging till it grew dark. Some of them then went away; the rest remained, apparently to carry out their intention. But just as they had turned to me and were assuring me that they would kill me, a shooting star, the largest I have ever seen, flashed over our heads, and left a trail of light behind it which lasted some seconds. As the meteor fell, I involuntarily pointed to it and said: 'See, see! it is the living God who sends this light through the air. He sees us and knows all our doings. It is to Him we must pray!' Some of them held their hands before their mouths in sign of astonishment; others cried: 'Think! he points at God!' These people believe that God is in shooting stars, and that whoever dares to point at one of them defies God, and must die immediately. And they were astonished to see that death did not strike me. Their fury seemed to pass away, and they became peaceful. I began a long talk to them, in which I told them that they were on the wrong way, and that God was calling them that He might make them His children. While we talked, one of them took the sugar cane he was eating, and divided it with me and my followers in sign of friendship. We went to rest in the hope that the Lord who had helped us through that day would help us through the next also."—*Norsk Missionstidende.*

#### DUFF'S BIBLE.

Dr. Duff, the well-known Indian missionary, when acting as Professor of Evan-

gelistic Theology in the New College, Edinburgh, was wont to invite his students to his house. The pleasant evenings were closed with family worship. The *Quarterly Record* of the National Bible Society of Scotland recalls a touching feature in connection with those gatherings: "When the Doctor opened his big Bible on these occasions, he used to pause, and, turning to the lads, relate a well-known incident in the history of the Book before him. A lover of the classics, when he first went out to India as a missionary he had fitted up in his cabin a little library of the choicest Greek and Latin authors, in whose company he passed many a happy hour. But the vessel was wrecked, and nearly everything on board was lost, the passengers and crew being glad to reach the shore without loss of life or limb. They had gathered round a hastily-kindled fire, when a sailor, who had been down on the beach

watching the wreck, was seen approaching with something in his hand. 'See what I have picked up on the shore!' he cried. 'And the sailor handed me,' Dr. Duff would say, 'a book, this very book,' laying his hand on the Bible, which still bore marks of the rough usage it had received before it escaped the sea. 'All my classics went to the bottom; but when the Bible was thus rescued and brought back to my hands, I seemed almost to hear a voice from heaven saying to me, "Greek and Latin authors are not needed to convert the natives of India; the Bible alone, with God's Spirit, is sufficient, for it is the sword of the Spirit, and mighty through God to the pulling down of Satan's strongholds."' Yes, the Bible, with Divine help, is sufficient to convert India, to convert the world to Christ. Be it ours to send it forth on its Divine mission."

## EDITORIAL NOTES.

—Subscribers who have not paid for the year 1894 will please remit to this office at once, with renewals for 1895. As for those who are indebted to us for two years, their names have been removed from the mailing list, and we shall esteem it a personal favor if they never order the magazine again.

—Our readers will be glad to learn, through "Items of Missionary Intelligence," that, in spite of opposition of a very formidable character, good work is being done in our Mission fields. One of the two who were restored to full privileges at the recent communion in Mersine, had

been away for a long time, probably through fear, but he came back, seeking restoration at a time of even greater excitement and peril. Is not this the Saviour saying to the brethren there: "My Spirit remaineth among you. Fear ye not"? Another illustration is supplied by the promising Christian Endeavor Society that Miss Linnie Metheny has succeeded in establishing. Other examples might be given, all going to show that there are not wanting many evidences of the Divine favor. Some friends sent Mr. and Mrs. Stewart, of Latakia, the Picture Rolls illustrating the Sabbath-school lessons for last year. Some of them have since been framed and

hung in the Court of their Syrian home, and when callers come in little Elizabeth, who was only three years of age last December, takes them around and explains to them in Arabic, in her childish way, that this one is "Moses in the little basket in the water, and this one is Abraham going to burn up Isaac," etc. She can tell them the stories in their own language, and thus "a little child shall lead them." The picture representing "Jesus at the well talking with the Samaritan woman" was given to the wife of one of the licentiate, and to almost every visitor she takes that for her text, and either asks them questions or tells them the story. Thus the good seed is being sown and the friends of the Mission ought to rejoice.

—Probably at an early day we shall be able to report an ordained minister on the way to Cyprus, where our licentiate is doing such excellent work, and where even the opposition of enemies is being overruled for good. Rev. R. J. Dodds, of Mersine, has promised us the translation of a letter recently received from M. Daoud, in which the latter speaks of children being sent one Sabbath morning to stone the church. He secured their names; but the authorities, when he complained to them, received the information with great indifference. This led him to publish an article over his own signature in the Greek paper, which resulted in bringing out a very large congregation the following Sabbath, among whom were twelve Mohammedans. The letter also contains a very interesting conversation between him and one of his hearers, who wished to know why we do not accept the ceremonies of the Greek Church and unite with them, rather than keep up a separate organization.

—The following contributions have been received from the ministers of the Church toward the support of Pastors' Missionary for a second year, in addition to those reported in previous issues :

Rev. J. W. F. Carlisle.....	\$50 00
Newburgh, N. Y.	
" J. A. Black.....	10 00
Wyman, Ia.	
" R. J. George, D.D.....	20 00
" D. McAllister, D.D.....	20 00
Allegheny, Pa.	
" B. M. Sharp.....	20 00
Silverly, Pa.	
" J. S. Thompson.....	15 00
Utica, O.	

We shall be glad to hear from all the brethren who originally subscribed to this fund and also to add new names to the roll of contributors.

—The following contributions to the salary of the Elders' Missionary have been received since last report:

Mr. S. Carmichael.....	\$3 65
Brooklyn, N. Y.	
Mr. Robert McNeill.....	5 00
New York, N. Y.	

Many of the brethren who so cheerfully gave in their names at the Synod of 1893, have evidently forgotten, not their pledge, but the address of the *HERALD OF MISSION NEWS*. We are unwilling to give up the hope that the Elders of the Reformed Presbyterian Church will yet have a representative in each of our foreign fields.

—The young women of the Church, as the following report shows, continue to contribute regularly and promptly to the salary of their missionary, and very soon every pledge will be made good for the third year :

Miss Ella Gilchrist.....	\$ 3 65
Miss Jennie E. Gilchrist.....	12 50
Delhi, N. Y.	
Mrs. M. E. Latimer.....	5 20
Rose Point, Pa.	
Mrs. Maria J. Kerr.....	5 20
Idana, Kan.	
Miss Julia B. Lynn.....	3 65
Rochester, N. Y.	
Miss Martha Monroe.....	5 20
Boston, Mass.	
Miss Jennie Sloane.....	5 20
Rochester, Kan.	
Misses Isabel, Emma and Mary Mc-	
Farland.....	12 50
Beaver Falls, Pa.	

Are there not fifty young women, besides those whose names are on this roll of honor, who can give ten cents a week for this purpose, and thus make up the full salary of one thousand dollars?

—Rev. W. W. McMillan, of Olathe, Kan., recently sent us seven dollars and fifty cents to be credited to Mr. J. Torrence, of Morse, Kan., “and to be used for the Medical Rooms in Suadia, as Dr. Will. Moore may judge fit.” This money has been put into the hands of our Treasurer, who will forward it to Dr. Moore.

—A few days ago, a young man, who wishes simply to be known as an associate member of the Y. P. S. C. E., of 2d New York, gave us four dollars and fifty cents with the request that it should be devoted to some department of missionary work, and with his approval the money has been added to the Suadia Building Fund.

—Mrs. Anna M. Galbraith, in renewing

her subscription to the *HERALD OF MISSION NEWS*, enclosed five dollars for the Foreign Missions. Also on Sabbath, March 3d. there was found in one of the pews in the 2d Reformed Presbyterian Church an unsealed envelope addressed to us, which contained one hundred dollars, and a brief note, dated Dec. 29, 1894, asking us to send money to the Foreign Mission Treasury anonymously. This request has been complied with.

MISSIONARY LITERATURE. — *Christ the King. By Rev. J. M. Foster, pastor of the Second Reformed Presbyterian Church, Boston, author of “Reformation Principles,” “Secret Societies in Church and State,” “Romanism, the Evil and its Remedy,” etc., with an introduction by Hon. John Alexander, Philadelphia. Pp. 448. Price, \$1.30. Address Rev. J. M. Foster, 56 Pinckney Street, Boston, Mass.*

We cordially commend this volume. The central figure in each of its thirty-one chapters is Jesus Christ, of whom God says: “I have made him my first born, higher than the kings of the earth.” The great principle that the author so earnestly and in so many aspects advocates, is not only an unchanging truth of Scripture, but will yet be an established fact in the history of the world. His sound reasoning and burning words cannot fail, under the ministry of the Holy Spirit, to inspire the loyal with fresh courage and carry conviction to the minds of all who are ready to receive the truth.

The book also contains excellent portraits of half a dozen men who are or were prominently identified with the great work of National Reform, and it will be a valuable addition to any library.

The HERALD OF MISSION NEWS will be glad to receive orders for the Missionary Picture that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only Four Dollars.

Copies of this picture can also be obtained from Rev. J. W. Sproull, D.D., Allegheny City, Pa., to whom the HERALD OF MISSION NEWS is deeply indebted for his kindness in this matter.

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## THE YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.

INTERDENOMINATIONAL.

ORGANIZED 1894.

Secretary and Treasurer, S. H. WILLARD, 14 East 125th Street, N. Y. City.

General Superintendent, F. F. WEST, 41 South Sixth Street, Brooklyn, N. Y.

The Young People's Foreign Missionary Society was organized under a deep conviction that the souls of the heathen are lost without Christ, and that "the voice of their blood is crying unto GOD from the ground." Its object is to preach the Gospel in the SOUDAN and ADJACENT TERRITORIES in obedience to our LORD'S commands; there are in this region 150,000,000 souls who have never even heard of the name of JESUS.

It is interdenominational, evangelical and inexpensive; \$300 a year will support a missionary; anyone who deposits \$1 a day into this work can have their own Missionary on the field; they will become Missionaries at Home. In looking for means to prosecute its work, the Society will depend entirely upon the faithfulness and promises of GOD, through the **voluntary and spontaneous** gifts of His people, as He may dispose them to contribute; no collections are taken up and no personal solicitations for money are authorized.

Donations are acknowledged by a numbered receipt; also in the "Y. P. F. M. Journal," opposite the number instead of the name. The "Y. P. F. M. Journal" is an 8-paged, illustrated, monthly publication, devoted exclusively to the missionary cause. Price, 25c. a year.

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